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February 16, 1966

herald

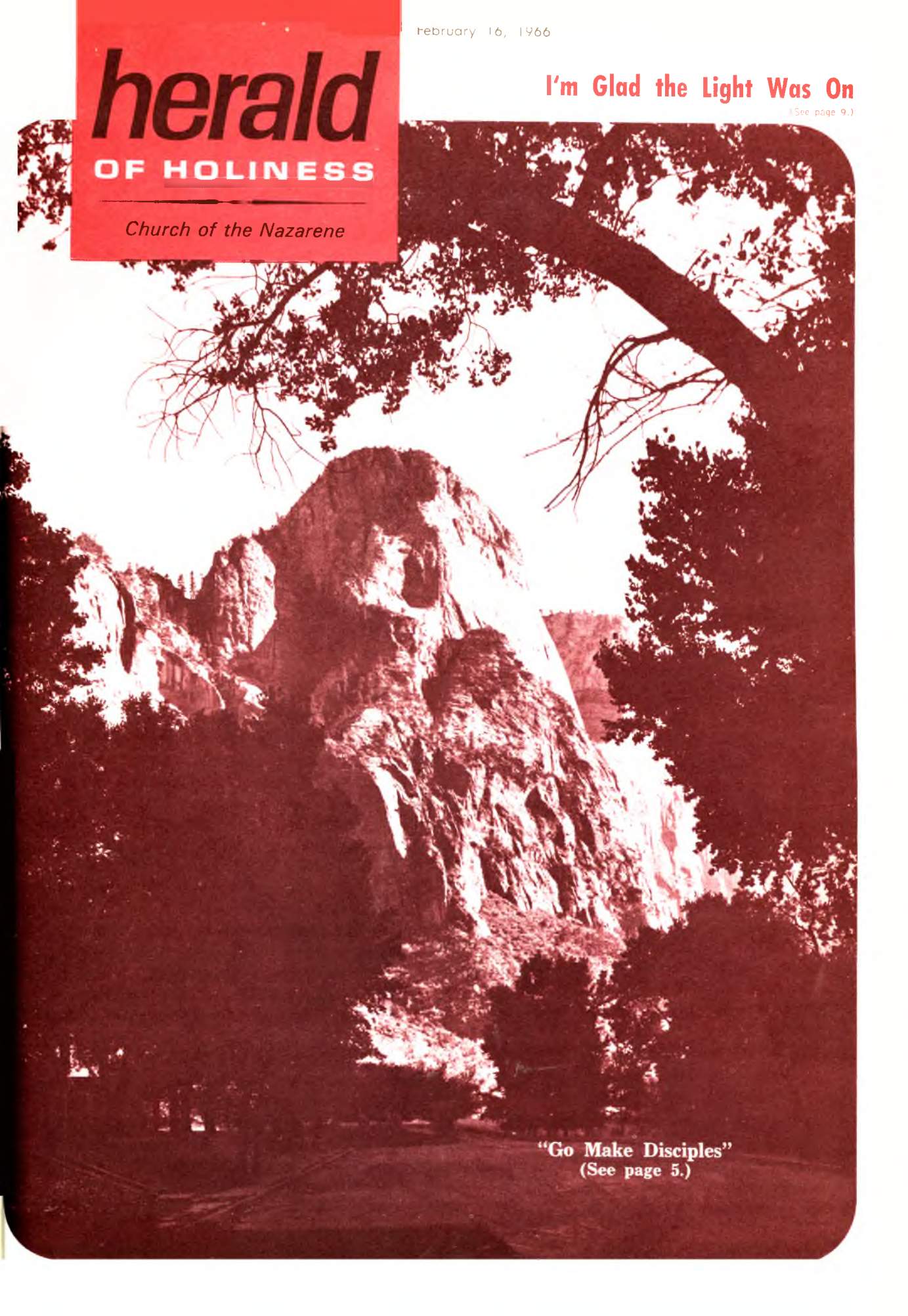
OF HOLINESS

Church of the Nazarene

I'm Glad the Light Was On

(See page 9.)

"Go Make Disciples"
(See page 5.)



Promoters or Evangelists

*General
Superintendent
Powers*



THE STORY of Christianity is the story of an invasion—the invasion of a cynical, skeptical, unbelieving world by a band of redeemed, transformed Christians.

Christ appeared thirteen times in His post-resurrection period and always to His own followers. He was outlining to them His strategy for world conquest. In obedience to His command, they came together in the Upper Room. Coming together in the unity of the Spirit in order to concentrate the effect of the holiness witness is important. They also prayed. In the vital, soul-saving work of the Church, prayer—special prayer, public prayer, intercessory prayer, habitual private prayer are all indispensable. The first great evangelistic drive of the Christian Church began in a prayer meeting.

Then there was organization. This is important. One definition of organization is that organization is the marshaling of all available resources to do a task. This is not to be despised.

But all of these things can amount to little more than human promotion unless, and until, we give ourselves over to God to be possessed, indwelt, and used by His Holy Spirit. Only then do we become true witnesses. For true evangelism is only telling the story of the redemption of Jesus Christ which has come to us in a vital, personal experience. And how can we effectively tell something we have not experienced and about which we have no personal, experiential knowledge?

There is a vast difference between mere human promotion and Spirit-filled evangelism. Such evangelism produces results even today. Such evangelism still attracts. Our world needs changing. Only Christ can change it. It cannot be done by mere human promotion even though that promotion is legitimate and necessary. The saving message must be carried by warmhearted Christians to the far corners of the earth. Each Christian must be an evangelist. Every evangelist must first be evangelized before evangelism can be successful.

In the Affluent Society

• By DALLAS D. MUCCI

AS WE LEFT prayer meeting, one of the laymen of our church wondered, "Perhaps we should all go back to making tents?" This rhetorical question was the result of a meditation on the stewardship of things. His comment is a first reaction to a view of stewardship in the "affluent society," and is reminiscent of New Testament times when Christians sought only bare essentials.

Emerson knew years ago, "Things are in the saddle and ride mankind." That is still true today. One is considered odd if he considers carefully how he spends his money. James H. Buswell talks of the twentieth-century materialistic brainwash in advertising: "Within ten minutes: I was urged to 'have fun' with a new motor boat. I was told the leading auto dealer had a superb car for me that is more than mere transportation—it's solid driving comfort. The virtues of a costly ham were depicted in a way to set me drooling. In honeyed tones I was urged to take a local plane to Detroit and then fly by jet to Florida—all on the installment plan."

Americans, who comprise 6 percent of the world's population, enjoy one-half of the world's wealth. This is not easily pushed out of the Christian conscience in light of spending habits: \$11.1 billion for alcoholic beverages; \$8.1 billion for tobacco; \$22.7 billion for recreation, \$3.5 on pari-mutuel betting; \$25 billion on cars; \$5 billion for jewelry and cosmetics; for a total luxury spending of at least \$72 billion, while less than \$9 billion is spent for religious causes, home and worldwide. For every dollar spent at church more than five dollars is spent to improve the female figure. Ten times more is spent for pet food than for world missions.

THESE FIGURES indicate that the response of the imaginary Prot-

estant family is, We will give the church what we can spare, when essential desires are covered. The desires increase every year.

We can't go back to making tents; we must live in the world now. However, the Bible lays claim for all Christians to be in the world and not of the world. In the age of affluence, we must realize the greater potential of money for the Lord's work.

This means, practically, we must consider such things as "eating out," expensive clothing, the more expensive home on the better street. It is just too easy for us

to become churchgoing materialists.

If we are to understand the stewardship of the widow who gave all she had, Nazarenes will have to consider some offerings more than the tithe in the age of abundance.

"TITHING MAY be a good method of giving, but it may also be merely an act. . . . Stewardship recognizes God's ownership of all. . . . It is the natural consequence of an experience with God," writes Milo Kauffman.

"Stewardship, reduced to its sim-



The New York World's Fair displayed a giddy opulence

plest terms, is a matter of taking our faith seriously and experiencing something of the spirit of desperation," explained a perceptive newspaper editor. We must escape the snare Christ describes in the parable of the sower—being overcome with "the cares of this world, and the deceitfulness of riches."

MUCH OF OUR SPIRITUAL dynamic is lost to the new-old idolatry of materialism and in the cares of this life. Our crosses are Chevys instead of Cadillacs; black-and-white instead of color TV sets, and so our tensions are created. We pray for the Lord to help us meet the time-payment plans created by a thirst for luxury.

Even our youth can sense the emptiness in materialism. They don't see men taking up their crosses and thus see no reason to commit their lives to the church.

How can we stop this? By giving up and surrendering all to a sanctifying Lord until the "divine love" floods our hearts and lives. It will batter down the walls of selfishness and clear the vision. It will help us to forget the mechanical tithe and move up to stewardship in a quiet determination to—

*Give of thy sons to bear the
message glorious;
Give of thy wealth to speed
them on their way . . .*

About the Cover . . .

Vertical rock walls create narrow canyons and towering monoliths like the Great White Throne (see cover) in Utah's Zion National Park. Located in the southwest corner of the state, the rock formations are prime examples of the earth's faulting and subsequent erosion.

The park is located in the Nevada-Utah District, one of few two-state organizations in the Church of the Nazarene. Superintended by Rev. Murray Pallett, the district has 768 members in 21 churches. The district gave in 1965 for all purposes \$161,114.00, an average of 209.78 per member.

—Managing Editor

I Wonder Where the Joy Went

• By LEROY H. REEDY

TWO LITTLE BOYS who had never attended church were prowling around one night and came upon a church which was holding a prayer meeting.

The service was dry, and the preacher was trying to conduct a testimony service. After each unenthusiastic testimony there was a long silence broken only by the minister's voice asking, "Who's next? Who's next?"

After watching the procedure for some time through a window, one boy said, "What are they doing in there?"

"I don't know," replied the other, "but whatever it is, they don't like it."

OUR LACK OF JOY and victory shows on our faces much more clearly than we realize.

Someone has very aptly said, "The expression a woman wears on her face is far more important than the clothes she wears on her back." If it is true of the women, it is also true of the men.

David said: "I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalms 34:4-6).

THE GOSPEL IS GOOD tidings and we treat it like bad news.

David continued in Psalms 34, "O taste and see that the Lord is good: blessed is the man that trusteth in him" (v. 8).

My father used to sing an old song, the words of which went like this:

*How tedious and tasteless the hours
When Jesus no longer I see!
Sweet prospects, sweet birds, and sweet flow'rs
Have all lost their sweetness to me—*

*The midsummer sun shines but dim,
The fields strive in vain to look gay;
But when I am happy in Him,
December's as pleasant as May.*

I ATTENDED a church recently where I knew there was a lot of strife and contention. A lady got up to lead the opening song. She looked like she had just smelled a skunk or had eaten a very sour lemon. She greeted the people by saying, "Isn't it wonderful to be in the house of the Lord on the Sabbath day?"

I thought to myself, Whom do you think you're kidding?

If we have lost the joy out of our hearts, it is not God's fault. We have either sinned in neglect or outbroken rebellion.

The Apostle Paul said, "But let a man examine himself; and so let him eat of that bread, and drink of that cup" (I Corinthians 11:28).

WE SHOULD TAKE an inventory of our relationships with God and our fellowmen. If something is wrong, let's make it right. The joy of the Lord is our strength. If the joy is gone, there is a reason. Let's find the reason.

Spiritual command makes current denominational personal evangelism emphasis through the book "Meet My Saviour" particularly appropriate. Here is some excellent corollary reading.

"Go Make Disciples"

• By ROBERT GOSLAW

It came out in a testimonial honoring the pastor on the occasion of his fifth anniversary in this local church. The master of ceremonies was a fine young layman of the church. He is now serving the Lord, establishing a Nazarene home, and a member of the local church board. However he used to be a rough, rebellious, tough teenage boy, growing up in the crucible of New York City delinquency. But God saved him . . . and now he is a leader in the church.

At this gathering he paid tribute to the one instrumental in his finding Christ . . . his pastor! He said with deep feeling, "I am a Christian today, and in this church, because of our pastor. Rev. Roland Stanford was concerned for me and made me feel his love. He made me feel like 'my salvation' was the most important thing in the world to him! If it was that important to him, I should do something about it . . . and I did, thank God!"

As I sat there, I was moved with love and respect for this transformed young man; but more so for this pastor, who communicated his concern to a troubled boy and led him to Christ. Loving concern really works! Doesn't it?

Often we hear "mass evangelism" and "personal evangelism" spoken of as if they were competitors or adversaries. Actually, they are coherent activities directed to the same end, the salvation of souls. The gospel is a personal matter . . . each person must hear and believe for himself. The method, whether a private confrontation with the gospel or in an audience, is not the key issue. God used both methods in the New Testament and does so today. Our evangelism to-



Goslaw

day must use both means of reaching men.

Evangelism is composed of three phases: (1) spreading, (2) sowing, (3) securing. The four statements which together form the concept of the Great Commission as found in Matthew 28:19-20; Mark 16:15-20; Luke 24:47; and Acts 1:8, illustrate the three phases of evangelism.

(1) *Spreading*—To be made widely known

"Go ye . . . and teach all nations" (Matthew 28:19).

"Go ye into all the world" (Mark 16:15).

"Among all nations, beginning at Jerusalem" (Luke 24:24).

"Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

(2) *Sowing*—To sow seed for growing

"Preach the gospel" (Mark 16:15).

"And that repentance and remission of sins should be preached in his name" (Luke 24:47).

"The seed is the word of God" (Luke 8:11).

(3) *Securing*—To store up the harvest, to conserve the gain

"Teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20).

Too often this third phase is overlooked in the evangelistic program of the church. Jesus understood this principle of "fishing." A good fisherman makes provision to take care of his fish, or to keep his catch!

Fruitful evangelism will feature the "spreading" of the good news of the gospel by witnessing next door, across the street, going to new cities through home missions, and by sending missionaries throughout the world. It will proceed to the "sowing" aspect as the

And they immediately left the nets and followed him.
Mark 1:18, NASB



witness extols Christ and His power to forgive sins and transform lives. It then seeks to "secure" or conserve the convert.

To "make disciples" in human strength alone is to fail utterly. Jesus commanded His disciples not to leave for their mission "until ye be endued with power from on high" (Luke 24:49). The coming of the Holy Spirit brings the essential power to our witness and conviction to the sinner's heart. Jesus said it: "When he is come [to you], he will reprove [convict] the world of sin, and of righteousness, and of judgment" (John 16:7-8).

"Over-entertained" children find a destructive way to rebel

Are Our Children Being Smothered?

• **By MAURINE CLEMENTS**

ON A RECENT Saturday morning a neighbor told me she invited her children to join her in preparing a picnic lunch. She had planned to spend the day ambling through the woods with them, picking wild flowers, observing the birds, and learning to enjoy the great outdoors which God had created.

When the picnic basket was pulled down from the shelf and the dishes and food were being packed, the telephone rang.

"Oh, I forgot!" I heard one of the children say. "We'll be there in ten minutes!"

In ten minutes the house was quiet, the lunch baskets were deserted, and she was ready for tears. "All good plans of mice and—mothers," she repeated to herself, as she sank down in a chair to ponder how she could keep the children at home long enough to become acquainted with them.

DOING THINGS together as a family is almost an impossibility these days. The church choir had deprived my neighbor and her daughters from getting to know one another on that particular Saturday. That afternoon they were going with the girl scouts to sell candy. These are all good activities for the young people; but when the numerous meetings and the drives are all attended, there is precious little time for home training with Mom and Dad, and they become frustrated at the thought they scarcely know their own children.

I am grateful indeed for the unselfish services of the leaders of

fine organizations, but I am afraid children today are being smothered in "Group-ism." They have little time to think for themselves. They are kept in a whirl, attending meetings, taking various and sundry lessons, competing in sports. Families all too frequently cannot eat a leisurely meal and visit around the table. In such a fast pace there is hardly time for family ties to be woven that will hold through the years.

SOME OF OUR civic-minded and conscientious leaders are

working themselves into a frenzy trying to keep our young folk busy. The theory is that to keep them busy is to keep them out of mischief. But as one mother expressed it, "They sometimes are merely kept idly busy." Character molding, it would seem, is being done in groups and not so much by the parents, whose primary function it is. Parents have been relegated to the cleanup squad or to the transportation committee.

We hear a great deal about our need to play together, work together, live together. That is good. Our world can use a vast amount of togetherness. But I maintain that, in order to work together effectively, we each need apartness, too—time to formulate our own ideas and philosophies; time to study and to develop strong character; time to delve into and explore the mysteries of God's great universe; time when we in fact seem to be doing nothing at all.

IT IS MOSTLY in the quiet moments, I find, that God can best speak to me. I have fond memories of the long summer afternoons I used to spend lying on my back in the sweet-smelling clover, just gazing up at the cloud formations, weaving golden dreams of my fu-



ture, or thinking about God and how He created this wide, wide wonderful world and what He had planned for my life.

Sometimes I would walk alone, along a country lane, singing happy little tunes I made up, or memorizing Bible verses. Other times I walked silently, listening to bird calls and then imitating them as best I could.

Many of our young people have had so much planned, paid-up, all-expense entertainment that they

are beginning to rebel and are striking out to make their own excitement in the form of destructive, juvenile pranks.

It was James Russell Lowell who said: "Few great inventions or artistic masterpieces have come out of crowded, noisy drawing rooms."

THE CROWDS AND the noisy gatherings are a part of life. But they are not *all* of life. The quiet moments allow one to possess his soul.

Jesus could have found several reasons for staying at home on the Sabbath day. He had worked exceptionally hard all week. But His custom was established (Luke 4:16). No material excuse could separate Him from the house of God. There He read the Scriptures and explained them. He helped others to know His Father better. What do you do on Sunday?—Eunice Bryant.

Not many years ago a Southern Baptist home missionary visited a small Mexican community called Dinero in an isolated area of Texas.

Finding no church of any kind, he invited the people to a service to be held in the local school, and to make his announcement attractive the missionary played an accordion and a musical saw. Obviously the people enjoyed this, and they decided to come to the service and find out what else would happen.

The missionary opened the services that night by asking the people to join in singing a verse of "The Old Rugged Cross." But no one sang. Thinking that perhaps they did not happen to know this hymn, he chose another which he was sure they would all know. Again he ended up singing a solo. His attempt to lead some choruses also failed.

Confused, he asked someone to stand and quote some of his favorite Scripture passages. No one stood. "All right"—he smiled, refusing to be defeated—"then let's all repeat John 3:16 together." He started the verse several times, but still no one responded.

The missionary was perplexed. Noticing that none of the people seemed to be carrying Bibles, he asked how many of them owned Bibles. Again, no hands were raised.

"Have you ever seen a Bible?" he asked, holding his own open so that all could see it. Still there was no answer.

"Do any of you know what the Bible is?" he asked, almost certain

Twentieth-Century Frontier . . .

Small Texas Town Hears Gospel for First Time

• By DAVID L. FLETCHER

what the answer would be. Again there was complete silence.

Then one of the young men, a high school student, stood and addressed the missionary. "Sir," he began sincerely, "none of us had ever seen a Bible before tonight. We have never heard of John 3:16."

This was one of the most unusual home missionary services the missionary had ever conducted. But he quickly gathered all the Bibles he had with him, and distributed them as far as they would go. He explained as simply as he could that the Bible is God's Word, and that God sent His Son to the world to save all those who will repent and believe in Him.

"Will you come again?" they

asked eagerly and swarmed about his car as he prepared to leave. He promised that he would return in a week or two and bring more Bibles and hold another service.

After a few visits a number of the people, young and old, gave their hearts to Jesus, and soon a church was organized.

Shocking as it may seem to us who have been blessed with the message of the gospel, this story is true. And perhaps there are other similarly isolated communities across the United States completely untouched by the gospel of Jesus Christ. Our duty as Christians is to continue to pray, give, and strive by all means to reach them before it is everlastingly too late.

Student Discovers Way To Spirit-filled Life

• **By JAMES MACLEOD**

THE LORD HAD saved me as a university student. He changed my disposition, took away the love of the world and its ways, and gave me a love for spiritual things, including the Word of God, meetings for worship, Bible study, and fellowship in testimony, and set me to exercise myself unto godliness. However I was impulsive, easily irritated, lacking in tenderness of spirit, very much distressed over my inward condition, and greatly disturbed at my inefficiency.

Older Christians of the Calvinist group with whom I met said my experience was the normal one, and added that they were still in the same condition. They said that this was the sign of life in the soul, asserting that some defeats were necessary to keep us humble. These ideas were not acceptable to me, since the Bible, which I read much every day, seemed to teach something better for real Christians. At the same time there was an inward condition so akin to actual defeat that it sometimes looked as if I had not been delivered at all.

Writings of Wesley, Fletcher, and Brengle, which some holiness friends gave me to read, showed me that the atonement of Jesus Christ provided for constant victory; that there was no need for anyone to sin in thought, word, or deed, every day until death

brought release from its power. I could believe this, for the Lord gave me victory all the time I trusted Him.

In Wesley's *Plain Account of Christian Perfection* it was emphasized from the Scriptures that even after regeneration there still remained in the heart the roots of bitterness, manifested in pride, self-will, and resentment. Though these were not actual sins they were of the nature of sin, sinfulness, and unless dealt with by the Holy Ghost sure to be productive of a bitter harvest. It required no close examination of my heart to convince me that this was even my condition, and reading in Psalms 51 of penitent King David's cry to God, "Create in me a clean heart, O God" (v. 10), I prayed often for purity of heart.

Various preachers said that, although our old man was crucified with Christ, yet we could never be free from sinful inclination in this life. Others said all Christians should be filled with the Holy Ghost, and they urged them to seek for this blessing, something for Christians only. I sought, and tried to believe that God truly had filled me, but I still had the evidence of impurity within, and longed, oh, so much, for a pure heart. Reading my Bible, I was continually coming on the truth of purity, and so desirable did this

blessing appear that I was willing to give up anything, everything, even life itself, just to be pure as God himself was pure. Surely nothing need remain in a heart cleansed from all sin, nothing contrary to perfect love. This was God's will for me, and an unutterable longing for the whole will of God to be wrought in me possessed my soul every waking moment. In this condition, with difficult and important examinations just ahead, and other problems too great for me to solve, I daily sought the Lord in ceaseless prayer.

I was invited to Parkhead Church of the Nazarene in Glasgow, Scotland, and for the first time heard the message of holiness declared. The preacher urged all who were truly saved to let God do a second work of grace in their hearts. I was greatly agitated within, and felt impelled to go to the altar for the cleansing and the filling of the Holy Ghost. My surrender to God was complete, my will was fully yielded, as I humbly but earnestly asked the Lord to baptize me with the Holy Ghost and fire. Minutes later I testified that I claimed the blessing and that I believed the Lord had met my greatest need, and had purified my heart from indwelling sin. Just like lightning came the witness of the Spirit and a wonderful sense of perfect peace filled my soul. The Comforter had come, hallelujah!

Two days later I sat for a very important examination of life-settling significance, with questions far above my head, and failed completely. But God had sanctified me wholly, and I sang in my heart and praised God for the cleansing Blood and His grace which made me more than conqueror even with failure before me. Also, He helped me to pass some months later.

Surely it is not surprising that I would rather be a preacher of holiness as a second work of divine grace than a civil engineer. Christians are debtors to the world and the Church, and are unable to discharge their debt unless they are sanctified wholly and preserved blameless unto the coming of our Lord Jesus Christ.

"I'm Glad The Light Was On!"

I turned on the porch light, and a young sailor stumbled across the threshold

• **By THOMAS L. GOBLE**

It was the night before the opening of our fall revival. We had returned to the parsonage from a cottage prayer meeting. The church

was anxiously awaiting the beginning of this evangelistic campaign. My family and the friends visiting with us in our home had retired for the night, but I felt compelled to stay up and read the Scriptures and pray.

At 1:00 a.m., I heard the tires of a car screech to a stop in front of the parsonage. A young sailor, stationed at a nearby naval base, jumped from his car and came running across the lawn crying, "Pastor, Pastor!" I turned on the porch light and he literally stumbled over the threshold into the chair across the room. Sobbing, this young man said, "Pray for me; I'm far from God."

In the darkness of the night, light came to that young man's soul. Far from home, far from God, from a broken home and with a broken heart, he found forgiveness and peace.

As we arose from our knees, he related this story:

"I was sitting in the living room of a friend's house when conviction came over me. I ran out of their house and jumped in my car. As I sped down the road I cried, 'Where can I get any help at this hour of the night?' The Lord said, 'Go to that Nazarene preacher's house.' I argued with the Lord and told Him I'd been there only once, and then it was for a social. The Lord said to me, 'Drive by, and if the light is on, stop!' Pastor, I'm so glad the light was on!"

Those words, "Pastor, I'm so glad the light was on!" kept me awake the rest of the night. I remembered the words of Jesus, "Ye are the light of the world." I caught a fresh vision of the world lying in darkness and of the homes of my congregation planted like beacons around the community. I thought of the church I pastor with its "shining lights on Sunday nights." I saw men and women stumbling in the dark and, like the young sailor, seeing the light on, coming to God and saying, "Oh, I'm so glad there was a light on!"

As I faced the dawn of a new day my prayer became, "O Lord, let our light so shine before men that they may see our good works and glorify our Father which is in heaven."

50 Years Ago . . .

(from the February 16, 1916, "Herald of Holiness")

On Organization . . .

It is a well-known fact, that almost every phase of destructive fanaticism, of recent years, has come under some kind of profession of holiness. So without some well-defined organization for the truly sanctified people, we must be classed with the anti-ordinance, no-hell-ites, free-love-ism, holy-rollers, jumpers, jabberers, and every other kind of tomfoolery, and sacrilegious fad that comes along preaching (about) holiness.

This world needs the doctrine of full salvation, and an example of spiritual freedom without wildfire, or foolishness.—P. L. Pierce, Peniel, Texas.

Uncle Bud Says . . .

When William Penn stood on this [Pennsylvania] soil, he did not know that under his feet were millions of tons of coal, and millions of barrels of oil, and millions of cubic feet of gas, and it was all his, and yet he did not know it. Just so with the child of God who stands on the promises of God. Under his feet are millions that he knows nothing about, but it is all his just the same.—Bud Robinson.

On Booker Washington

In the death of Booker T. Washington the colored race of America have lost their most distinguished citizen and America has lost a good and useful citizen. . . . The writer has been through his institution at Tuskegee in all its departments and he was amazed at the breadth and scope of the wonderful work being done. We were impressed by the tactfulness, as well as the intellectual vigor and platform ability, of this great man.—B. F. Haynes, editor.

Editorially Speaking

● By W. T. PURKISER

Fact, Faith, and Feeling

One of the essential features of human nature is what we call the emotions or feelings. We are not only creatures of intellect and understanding, will and choice. We are also creatures who know joy and sorrow, exhilaration and depression, happiness and misery, confidence and fear.

No one in our day should need to be told the importance of the feelings. Students of human nature have made us quite aware of how much of our behavior is emotionally conditioned.

The emotions are what "make us tick." They are largely the motivating factors in human conduct. They provide the dynamics of personality.

So emotions play a large part in religion. Even a surface reading of the Psalms, for example, shows the frequency of such words as "blessing," "delight," "love," "joy," "gladness," "sorrow," "fear," "hate," and the like.

There is, to be sure, an emotionalism in religion that can get to be a disease. It comes about by exploiting emotions for emotion's sake. God has designed emotion as a prelude to motion. Emotion without following motion is as harmful as wildly racing the engine of an automobile while it is out of gear.

But all genuine religious experience has emotional overtones. There are blessing, freedom, joy, and a heavenly lift in the soul of the redeemed and sanctified. The first three fruits of the Spirit that Paul names are "love, joy, peace" (Galatians 5:22).

We should be less than human if we did not set high value on the positive emotions that accompany the grace of God. The joy of the Lord is our strength. We need very much the radiance and glow of divine blessing.

YET WITHAL we must recognize that feelings are not intended to be indicators of piety. Emotions are important, but not all-important. It is much better to be good than to feel good.

Some have tended particularly to associate holiness with the emotions. Something of this is suggested in the term we often use to describe the fullness of the Spirit—"the blessing."

Years ago a gospel song was current the chorus of which expressed the thought, "My Indigo Factory Burned Down." The general idea was that, since entire sanctification, all had been sweetness

and light, an unbroken holy hilarity, a constant "mountaintop" emotional state.

That such is not the case scarcely needs proof. While there is blessing in "the blessing," it goes much deeper than the feelings. It is, as C. W. Ruth used to say, much more "a killing" than it is a blessing.

C. W. Ruth also used to say, "Feelings are the most undependable dependence anyone ever depended on." He would point out that only one man in the Bible went by his feelings. That was Isaac, and as a result of depending on his feelings he blessed the wrong boy!

That we do not always have high emotions should not discourage us. As George Buttrick has said, "A sailor measures his progress by the stars, not by the thermometer in the cabin." One who goes around constantly taking his spiritual temperature is in a fair way to become a religious hypochondriac—that is, the victim of an imaginary ailment.

FOR ONE THING, feelings are directly influenced by the state of the physical well-being. A striking illustration of this is given by Bishop Leslie Marston in his book *From Chaos to Character*. The bishop cites two entries in the journal of a pioneer New England circuit rider.

The first was written on Wednesday evening. It read: "Arrived at the home of Brother Brown late this evening, hungry and tired after a long day in the saddle. Had a bountiful supper of cold pork and beans, warm bread, bacon and eggs, coffee and rich pastry. I go to rest feeling that my witness is clear; the future is bright; I feel called to a great and glorious work in this place. Brother Brown's family are godly people."

The entry the next morning is in sharp contrast: "Awakened late this morning after a troubled night. I am very much depressed in soul; the way looks dark. Far from feeling called to work among this people, I am beginning to doubt the safety of my own soul. I am afraid the desires of Brother Brown and his family are set too much on carnal things."

The lesson is clear. The brother's spiritual state did not change while he rolled and tossed and struggled for sleep. If there were any spiritual fault involved, it happened in the overeating at the table the night before while his religious feelings were still high.

OUR RELATIONSHIP TO GOD is not a matter

of feelings but of fact. There is the fact of the confession and forsaking of known sin. There is the fact of conversion wrought in the heart as the answering work of the Holy Spirit.

There is the further fact for the sanctified of complete consecration, the yielding of a redeemed personality to the full will of God. And there is the answering fact of the divine cleansing from all inner sin.

None of these facts come by feeling. All of them come by faith. We are saved by grace through faith (Ephesians 2:8). We are sanctified by faith (Acts 26:18). We are kept by faith (I Peter 1:5).

In these vital spiritual facts, feelings are mentioned not at all. Faith is the foundation to which the facts are anchored.

If one would need further scriptural evidence at this point, it will be found in I Peter 1:5-9. Here the apostle points out that those who are kept by the power of God may yet be in heaviness through many trials. They are encouraged to remember in such an hour that the trial of faith is like the refining of gold, and will be rewarded with praise, honor, and glory at the appearing of Jesus Christ.

All of us need to cultivate the habit of living by purpose rather than impulse, by conviction rather than convenience, by fact rather than feeling.

There is wise counsel from the pen of George Macdonald at this point: "Troubled soul, thou art not bound to feel but thou art bound to arise. God loves thee whether thou feelest or not. . . . Fold the arms of thy faith, and wait in the quietness until light goes up in thy darkness. Fold the arms of thy Faith, I say, but not of thy Action: bethink thee of something that thou oughtest to do, and go to do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings: Do thy work."

And meanwhile, remember that behind the clouds the sun is still shining. The mountains cloaked in clouds and mists are still there. Fall back upon faith and fact, and be it soon or late, feelings will come along.

And Now: "Classes in Drinking"

A Harvard psychiatrist came out last month with a proposal that children in school be taught in their classes how to drink alcoholic liquor. The "instruction" would begin with weak drinks in the elementary grades and continue through college.

The alleged purpose of what the professor called "practice drinking" would be to instruct children in the "correct" use of alcoholic beverages and to give them "experience" with liquor under "supervised conditions."

It would be nice to write off the whole proposition as a case of rather tasteless "spoofing." But apparently the professor was quite serious. He seems to think that there is some kind of immunization to alcoholism that could be gained in

this way.

Certainly the doctor must know that out of every fifteen people who engage in the so-called "moderate" or "social drinking" two will become confirmed alcoholics and three more will become problem drinkers. However limited the initial indulgence, one out of every three persons who drink at all is caught in the grip of a vice he cannot break.

Suppose the same philosophy of education should be applied to other present-day problems. Crimes against property—burglary and theft—are increasing at an alarming rate. Would the professor propose to deal with such crimes by teaching the children to steal "in moderation" while in grade school—just small amounts until they are skilled enough and mature enough to handle the "big jobs"?

Another "learned" man has suggested teaching contraception to young people in order to check the number of illegitimate births. Since when do you stop burglary by teaching students to pick locks and to avoid being caught?

ALCOHOL EDUCATION is needed in school, at every level. But it should be education aimed at providing understanding of the effects of liquor in human life. It should make it clear that of the sixteen million emotionally disturbed persons in the United States more than four million are suffering as the direct result of drinking.

Proper education regarding drink should point out that 60 percent of all arrests are related to drinking, that more than twenty thousand people died on our highways last year in automobile accidents in which drunkenness was a factor.

Alcohol education should stress the fact that almost two million Americans are doomed literally to drink themselves to death because of their addiction to the bottle, and that only 11 percent of the six million alcoholics in our country will ever stop drinking before a premature death.

Education about alcohol should point out the one billion dollars in economic loss in the United States every year through absenteeism, work spoilage, and accidents due to drinking.

Let's teach about alcohol in school. Let's teach that only those who drink ever become alcoholics, and the evils of drink can come only from taking "the first drink." Let's point out that the liquor seller is the only merchant in the world ashamed of his best customers.

Let's teach young people looking forward to their vocations that the drinker is the last man hired and the first man fired; that Thomas Edison said, "To put alcohol in the human body is like putting sand in the bearings of an engine."

For with regard to what we teach we need to remember that the Word still stands: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



PUTTING AWAY CHILDISH THINGS

The most amazing computer in the world is the human brain. A scientist recently said that man might possibly make a computer to do the things a human brain can do, but a building larger than the Empire State Building would be needed to house it, and at least one-half the power from Niagara Falls would be needed to run it.

But in a small volume of space God has given man a mind which can recall scenes and events many years old, in fascinating detail in either color or black and white. Man can receive, sort, assimilate, organize, analyze, and even project information with amazing speed and accuracy, all with his built-in computer, the human brain.

One of the tasks the brain deals with early in life is an answer to the basic question, What kind of person am I? Through the years of growing up the child continually collects information on this question, feeding it into his mind. By the time the child is in his middle teens he has a fairly clear picture of what kind of person he is, based on the feedback he gets from the persons who have been meaningful to him. His attitudes and behavior, then, tend to be consistent with this picture.

But what happens to this child and his mental picture? When a boy becomes a man does the child die or fade away? Where does this boy go when suddenly the grown man appears? The answer is simple. The little boy is still on the inside. Like the layers of an onion, maturity has covered the child with the sophistication of an adult body, an educated mind, legal responsibilities, and other adult facades. But the inner child of the past is still there, often dominating adult behavior. And many tragic adults ineffectively face life with the emotions, decision-making processes, and articulation of a thirteen- to fifteen-year old. They never have put away being children. St. Paul must have understood this when he wrote to a disturbed church, "When I was a child I talked as a child; I understood as a child; I reasoned as a child; but when I became a man I put away childish things" (Wesley's version).

Childish thinking is completely self-centered. The child is the very center of his world. He cares little for the feelings, conveniences, or desires of others. So long as his needs and wishes are catered to, other people can worry for themselves. But when Paul became a mature person he took self from the throne and made Christ the center of his life.

Children can be brutal when they talk. They snarl, deflate, and mutilate each other's ego. When they have run out of accusations, they continue their baiting by making and reciting nasty little rhymes about each other. Adults are more sophisticated in doing the same thing, which they call honest criticism. The person who backbites, criticizes and finds fault is doing nothing more than raising a sign which says, I feel inferior to this person and I am going to trim him to my size, so I can feel more comfortable. Paul said he put away this kind of talking when he became a man.

Paul also put away childish understanding. This means he quit jumping at conclusions, stopped making decisions on impulse, ceased being guided by emotional prejudice, and stopped other evidences of juvenile thought processes. He realized his view of others was like a man in dark glasses. He was not qualified to judge. And since he could not qualify to make value judgments on everything and everybody, he filled his mind with faith, optimism, and love, which were far more abiding than childish wisdom.



WORKS ON KEYSTONE—General Superintendent George Coulter, during his November trip to the Orient, scooped heartily at a big rock on the future site of the Keystone church in Okinawa. Pastor-Missionary Doyle M. Shepherd, who will lead the English-speaking congregation in the building program, looks on.

Of People and Places . . .

The contribution of \$5,000 by a Detroit insurance man brought to more than \$7,000 the total of the Bible college offering by Detroit First Church, according to Pastor Kenneth S. Armstrong. The layman, Paul Hamlin, is a member of the Detroit church.



Paul Hamlin

Rev. John M. Gardner, pastor at New Cumberland, Pennsylvania, was named recently as president of the Evangelical Ministers' Fellowship of Greater Harrisburg. The organization represents forty churches of various denominations and independent groups.

Fourteen persons were recently honored for completing the Christian Service Training churchmanship

CALIFORNIA CHURCH COMPLETED—A recently completed sanctuary at the Midway City, California, church brings the total square footage of floorspace to 18,000, and provides seating during worship for 400 persons. The church plant is valued at \$380,000. Rev. Marion McCandless has been pastor since 1958.

training program, all members of the Canon City, Colorado, church. Those receiving the degree were Le Avice King, Maryln Arnold, Beulah Gookin, Amy McCaleb, Eulah Palmer, Beverly Thompson, George King, Ken Arnold, Orval Gookin, Orin McCaleb, Harry Palmer, Joe Thompson, and Rev. and Mrs. R. T. Jarrell.

A special chapel service at Olivet Nazarene College recently cited Dr. Carl S. McClain, head of the English Department, for fifty years with the college, as either a student or a professor. The son of a pioneer Nazarene minister, Dr. McClain was enrolled in the high school academy of the college in 1915. He graduated from the college in 1923 with a bachelor's degree in English; the same year he was appointed to head the English Department. He later took graduate work at the University of Illinois.



Dr. McClain

Mrs. H. V. Miller, wife of the late General Superintendent H. V. Miller, is now in Eventide Homes in North Bradley, Illinois, according to Mrs. Stephen S. White.

The Ellwood City, Pennsylvania, Church, a congregation which reached 25 percent of its *Herald of Holiness* subscription goal, is building a new sanctuary, according to Pastor H. W. Diehl.

The January 2 fire in Sitka, Alaska, which burned two historic churches among a score of other buildings, did no damage to the Church of the Nazarene, which is three blocks from the

scene of the disaster. There were no injuries.

Rev. W. R. Robinson, pastor at Prince Albert, Saskatchewan, was recently elected president of the area ministerial association, which represents thirty churches.

Huntons Complete Trip To Europe, Africa

Philadelphia District Superintendent James E. Hunton and Mrs. Hunton were recently "touched and inspired by the quiet courage of our missionaries in many troubled world areas."

The Huntons have recently completed a 30,000-mile trip to Europe, Africa, and the Middle East, and visited extensively among the Nazarene mission fields while on the trip provided for by the Philadelphia District.

Mr. Hunton spoke twelve times to African congregations and twice in European churches. "I found nationals everywhere anxious to become more informed and better Nazarenes," he said.

Among other Nazarene missionaries they visited, the Huntons spent Christmas with their son and daughter-in-law, who are missionaries in Africa.

New Akron Church Starts

A new church, organized with forty-two adult members by Akron District Superintendent C. D. Taylor, has now grown in size to about sixty members, while they are presently worshipping in a school auditorium.

Rev. C. C. Shaffer has been named as the pastor, Mr. Taylor said, and is largely responsible for the early growth of the new church.





IN PORTRAIT AND PERSON—Dr. Hugh C. Benner, general superintendent and former president of Nazarene Theological Seminary, was honored recently in a seminary chapel service as church and seminary leaders cited his ability as a preacher, a seminary pioneer, administrator, instructor of student preachers, and a churchman. The oil portrait of Dr. Benner will hang in the new seminary library soon to be under construction.

Seventeen Enroll in European Bible College

The European Bible College, housed in a three-story building in Busingen, Germany, opened January 12 with seventeen students from five European countries and armed forces personnel, according to Principal John B. Nielson.

In the installation service, where more than fifty persons attended, the mayor of the community, which is surrounded by Switzerland, commended the Church of the Nazarene for establishing an international college. The site could not be better, he emphasized, noting that Busingen is a German village within Swiss territory.

Business contacts have been most cordial and helpful, Nielson said.

The European students—who come from Sweden, Denmark, Germany, Switzerland, and Italy—are enthusiastic about learning English. They realize the importance of English in their education from the evangelical-holiness viewpoint, Nielson said.

The academic program is twofold—a two-year course for which Christian workers receive a certificate, and a four-year course with a college diploma. The four-year course leads to missionary service and ordination. Four students are studying for the ministry, two for missionary service, and the remainder for broader usefulness in Christian work. Two students hope to graduate in May.

Of the seventeen students enrolled, nine are men and eight are women.

There are twelve full-time students, and five part-time or correspondent students.

In addition to Rev. John B. Nielson, other teachers are Rev. A. J. Finkbeiner and Rev. Alfredo Del Rosso.

Included on the first floor of the 40 x 100-foot building are the food services, chapel, library, and the principal's office, along with an apartment. Other faculty apartments and student rooms are on the second and third floors, with about one-third of the space on both floors still undeveloped.

News of Revivals

Trinidad, Colorado—Rev. and Mrs. Earl Williams were evangelists here when First Church experienced "one of the most far-reaching and Holy Spirit-filled revivals in the history of the church," according to Pastor James W. Richie. Seekers came to the altar in nearly every service.

Rev. Grant Barton reports "good revivals" in Hudson, Indiana, where Rev. Harold Berkey is pastor; Garrett, Indiana, pastored by Rev. R. William Meier; and Fort Wayne (Indiana) Grasmere Heights, pastored by Rev. Ronald Bishop. Almost one hundred seekers found spiritual help in the Garrett revival, Rev. Barton said, and "over two hundred seekers" came forward in the three meetings.

Nampa, Idaho—Evangelist C. W. Brockmueller reports that he is still bedfast from an automobile accident more than three months ago, but he

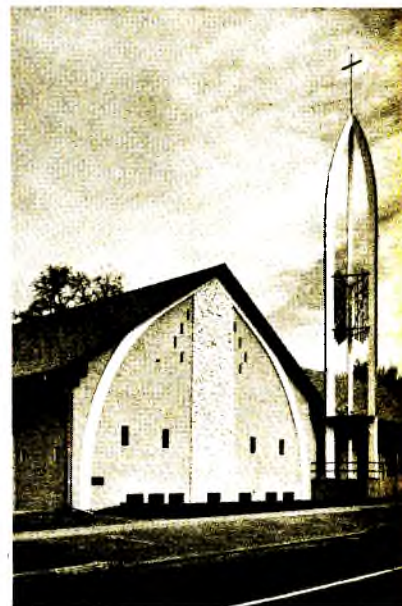
continues to improve. Medical reports indicate it will be another six months before he will again be able to walk.

Pauls Valley, Oklahoma—Pastor Glen W. Scheiern reports a spiritual deepening and one new convert during a revival here with Dr. A. L. Parrott.

Orlando, Florida—The closing service of a revival at First Church here with Rev. Ellis Blythe was crowned with a spirit of love, which left one participant with a "new and fresh determination to always present a Christlike spirit." Rev. Ben Marlin is pastor.

San Diego, California—Following the Conference on Evangelism, "our pastor came back with so much fire we had revival all day Sunday. Altars were full both morning and evening. Testimonies almost crowded out the evening message, then rolled on far into the night after the late altar service," Mrs. Jean L. Phillips reported concerning First Church here. Pastor is Rev. Bill Hanna.

Clinton, Iowa—"Some new people were saved in the meeting and the church was revived," according to Pastor Doyle Ellis' comments on a revival with Rev. and Mrs. James Ford, evangelists. Mr. Ellis is pastor at First Church here.



CROSS ON SKYLINE—A brass cross, nearly one hundred feet above the sidewalk, graces the First Church of the Nazarene, and serves as a landmark for the city of Walla Walla, Washington. The new church, valued in excess of \$400,000, has been in use for more than a year. Pastor is Rev. D. R. Peterman.

A Story-Note from.....



Hi,

Praying is important !

Let's think about the Lord's Prayer.
Do you know it ?

When you  it do you say, "My
Father," or, "Your Father"? Of course not!
You , "Our Father," and so do I.



We
all  to
one God.....one Father.

We are all God's children.

Jesus taught us to pray to our
Father in heaven.

Love,

Gloria 

"Our Father which art in heaven" (Matthew 6:9).



For the Persons You Love

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For free literature and a guide for making a will, write to:

Jonathan T. Gassett, Executive Secretary
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Church of the Nazarene
6401 The Paseo, Kansas City, Missouri 64131

Name _____
Address _____

African Work Challenged

Regional Supervisor N. D. Zurcher of the Coloured and Indian region in South Africa challenged the second district assembly, December 27-29, in Johannesburg to organize by 1970 four new churches, and bring three churches to the self-supporting stage, and by next year to gain 20 percent in membership and 20 percent in tithes and offerings.

The assembly reported 267 full members and 87 probationers. Nearly 5,000 were enrolled in vacation Bible schools, and about 2,500 are enrolled in Sunday schools. More than \$5,000 were given for all purposes, according to Mrs. N. D. Zurcher, reporter.

Ground Breaking for Church

About one hundred fifty persons attended ground-breaking services for the one-hundredth church on the Abilene District—Fort Worth (Texas) Wedgewood.

Dr. Orville Jenkins, Home Missions secretary, was the featured speaker. Others who brought greetings were Abilene District Superintendent R. W. Hurn, Rev. Alpin Bowes, Home Missions assistant, and Rev. Bill Sullivan, formerly with Bethany Nazarene College.

Rev. Melvin McCullough is pastor.

Deaths

MRS. FRANK OLLER, seventy-seven, died January 8 following a stroke in Pana, Illinois. Rev. E. L. Latham conducted funeral services. She is survived by her husband, Frank; two sons, John and Paul; and two daughters, Mrs. Ruth Maier and Miss Lucille Oller.

L. M. EVINGER, sixty-seven, died January 7 in a Wichita Falls, Texas, hospital, following an illness of several months. His home was in Phillips, Texas. He served for sixteen years as Sunday school superintendent at Borger (Texas) First Church. Rev. A. R. Meador conducted funeral services. He is survived by his wife, Jewell; one son, Jack, one

"Showers of Blessing" Program Schedule

February 20—"Revivals: When Needed?" by Russell V. DeLong
February 27—"The Key to Revival," by Russell V. DeLong
March 6—"Where Is Your Treasure?" by Russell V. DeLong

"SHOWERS OF BLESSING" IS NOW SCHEDULED ON:

| | |
|----------|-------------------------------------|
| DZYA | Angeles City, Pampanga, Philippines |
| 1400 kc. | 9:00 p.m. Thursdays |
| WBKV | West Bend, Wisconsin |
| 1470 kc. | 8:00 a.m. Sundays |
| WJUD | St. Johns, Michigan |
| 1580 kc. | 8:15 a.m. Sundays |

Note: Rev. Ronald Beech writes that the new Philippines station covers more than 200,000 people, plus the 45,000 personnel attached to Clark Air Base there. What a wonderful opportunity!

daughter, Mrs. Bob Williams; one sister; and one grandson.

REV. W. W. GEEDING, longtime pastor and evangelist, died November 23, in Portsmouth, Ohio, following a revival meeting at which he was preaching. Dr. Lyle E. Eckley and Rev. Phil Riley conducted funeral services. He is survived by his wife, of the home at Fletcher, Missouri; one son, W. L.; one daughter, Mrs. Dorothy Horn; three brothers; two sisters; and seven grandchildren.

MERRITT P. VAN AUDSALL, seventy-eight, died December 28 in Fort Madison, Iowa. Funeral services were conducted by Rev. C. E. Stanley and Rev. Oren Baker. He is survived by his wife; three daughters: Mrs. James Dye, Mrs. William Richards, and Miss Lois VanAudsall; one brother; six grandchildren; and seven great-grandchildren.

MRS. MARY JANE SMITH, seventy-five, died January 2 in Salem, Alabama. Rev. C. L. Lawson and Rev. Wilson Neal conducted funeral services. She was preceded in death by her husband, Rev. Wesley G. Smith. Survivors are five sons: Dick, Don, Elijah, David, and J. T.; four daughters: Mrs. Elitha Davis, Mrs. Ruth Busby, Mrs. Rachel Vaughn, and Mrs. Betty Johnson; thirty-five grandchildren; and thirty-two great-grandchildren.

Announcements

EVANGELISTS' OPEN DATES

February 23 to March 6, R. E. Hodgson, 6709 N.W. 34th, Bethany, Okla.
March 24 to April 3, Joe Bishop, 1515 South Jensen St., El Reno, Okla.
May 19 to 29, W. Lawson Brown, Box 785, Bethany, Okla.

BORN

—to Don and Janice (Adams) Hale of Parkersburg, West Virginia, a son, Anthony Wayne, on January 9.

ADOPTED

—by Dr. and Mrs. Wm. T. Slonecker of Nashville, Tenn., a daughter; she was born last July 19, and has been named Susan Lyn.

—by Mr. and Mrs. Albert Ernst of Elkton, Oregon, a girl, Bonnie June, on December 14; she was born September 29, 1959.

—by Neil and Marilyn (Hartley) McKay of San Jose, California, a boy, Neil "Todd," on December 1; he was born November 27.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend in Kansas, "an unspoken request, urgent";

—by a lady from Illinois for a reconciliation with a friend, and that the friend may be brought to Christ during their special revival services; also a prayer of gratitude for "better financial circumstances."

Directories

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OKLAHOMA CHURCH REMODELED—Rev. Jerald Locke, Northwest Oklahoma District superintendent, spoke at the recent dedication services of the Watonga, Oklahoma, church. A total of \$23,000 was spent on enlarging and remodelling the church, according to Pastor Roy L. Bickford.

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International

Laymen's Conference on Evangelism

Sponsored by the Department of Evangelism

Tuesday evening, August 23

through Sunday noon, August 28, 1966

at the DIPLOMAT *near Ft. Lauderdale, Florida*



*** Inspiring Lay Evangelism Seminars * Soul-stirring Messages * Fellowship with Those of Like Precious Faith * Vocational Seminars * Interest Groups and Relaxation Times * Challenging Lay Speakers * A Climactic Sunday Morning Communion Service**

DAILY RATES

Two persons in a room,* \$10.00 per person per day

One person in a room,* \$14.00 per day

Registration Fee: \$2.50 per person**

*Modified American Plan, including breakfast and dinner daily. **This would mean that a couple making their initial registration must send a check for \$25.00; individuals (single room) must send \$16.50. This deposit includes one day's registration at the Diplomat plus the registration fee of \$2.50.

NOTE: The fully air-conditioned Diplomat Hotel and Motel facilities, except for those occupied by a few permanent guests, will be reserved exclusively for Nazarenes during the period of the Laymen's Conference.

Among the Many Outstanding Lay Speakers:

Walter H. JUDD
Missionary
and Former
U.S. Senator



Paul SKILES
and the
returning
Nazarene
"Ambassadors"



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RESERVATIONS FOR REMAINING ACCOMMODATIONS WILL BE ON A FIRST-COME-FIRST-SERVE BASIS.

Walter Judd Slated For Lay Conference

Former Minnesota Congressman Walter Judd, for many years a Christian missionary doctor in China, along with one and possibly two teams of Nazarene Ambassadors, fresh from their evangelistic missions, are scheduled for the first Laymen's Conference on Evangelism to be held at Fort Lauderdale, Florida.

Dr. Hugh C. Benner, chairman of the Board of General Superintendents, will give the opening address Tuesday night of the six-day conference beginning August 23.

Morning activities will include devotional and workshop sessions. The afternoons will be free for sight-seeing and recreation, followed by the special features each night.

The announcement of the program was made by Vernon Lunn, program chairman for the conference, following a meeting recently of the conference executive committee.

Registration fees deposited with the Department of Evangelism have reached 1,048. The facilities will accommodate about 2,000 at the Diplomat Hotel.

The remainder of the night program features include:

Wednesday night—Dr. Gordon Olsen, chairman of the conference committee, and a Medford, Oregon, layman

Thursday night—Dr. Judd

Friday night—Ambassadors' report

Saturday night—Dr. Edward Lawlor, secretary of the Department of Evangelism, the department sponsoring the conference

Sunday morning—Communion service, with Dr. Hardy C. Powers, general superintendent, as speaker

(See page 17 for application blank.)



ANNOUNCE LAYMEN'S PROGRAM—Vernon Lunn (left), Detroit insurance man and Laymen's Conference on Evangelism program chairman, along with Committee Chairman Gordon Olsen, Medford, Oregon, businessman, and Dr. Edward Lawlor (right), secretary of the Department of Evangelism, which is sponsoring the conference, announce that Dr. Walter Judd, former Minnesota congressman, will speak at the first conference, scheduled August 23-28.

Suffers Coronary

Rev. Wayne Welton, Three Rivers, Michigan, pastor, suffered a coronary attack on January 26 and is in serious condition in a local hospital, according to General Board Member L. D. Mitchell, who also lives in Three Rivers.

Of People and Places . . .

Registrations for the Christian Service Training course on personal evangelism which is using the book *Meet My Saviour* had reached 998 and book sales had gone over 24,000 as of Jan-

uary 28. "Essential Christian Beliefs," a course being taught in conjunction with the first-quarter Sunday school lessons is also being widely used. More than 12,000 copies of the book *Beliefs That Matter Most*, the course text, have been sold.

A call for prayer has been sounded by the Board of General Superintendents of the Pilgrim Holiness church regarding the proposed merger with the Wesleyan Methodist church. A specially called session of the Wesleyan General Conference will be voting on a proposal in June. If the proposal passes, the Pilgrim Holiness International Conference will vote on the same proposal the following week. Merger talks have been in process for about eight years.

Heavy winds and rains in Swaziland left 19.5 inches of rain in four days at the mission station in Stegi, according to Missionary H. K. Bedwell. A large tree fell across a boys' residence, damaging the roof. Otherwise, no damage was reported, and no one was injured.

Dr. Hugh Rae, principal of British Isles Nazarene College for twelve years, has resigned effective July 1. There is a possibility Dr. Rae will accept a teaching post in one of the Department of World Missions schools. Rev. Jack Ford, who joined the three-man faculty in 1961, has been appointed to succeed Dr. Rae.

Sunday School Grows In Spite of Backache

Cayce, South Carolina—When newly elected Sunday School Superintendent Vernon Shumpert was stricken with a back ailment, it looked as though the church's participation in the "Ten Weeks of Unique Evangelism," with its Sunday school outreach emphasis, also had a "crick" in it.

With an average attendance in September of 174, Superintendent Shumpert called teachers and officers to his bedside and challenged them to reach an average attendance of 200, by merely eliminating absenteeism.

The workers did just that, hiking

the average to 202 for the ten-week drive, and giving the church its record average attendance in October of 214. The average attendance in mid-January was 190, an increase of 30 above the last assembly report.

Pastor M. D. Cline took advantage of the increase, and has led the church in a spiritual revival. During the Sunday night evangelism emphasis, there were seekers at the altar in every service but one. During five consecutive services sixty-eight persons sought spiritual help. Thirteen new members have been added by profession of faith.

Key Words

in
Next Sunday's Lesson

By RALPH EARLE

MAN IS A SINNER

Mark 7:20-23; Romans 1:18-21; 1 John 1:5-10 (February 20)

● **Defile** (Mark 7:20, 23)—The Greek verb is *koino-o*. It comes from the adjective *koinos*, which means "common." So its literal, classical connotation was "to make common." But in the Septuagint and in the New Testament it has the sense "to make ceremonially unclean," or "defile"; that is, by bringing into contact with what is "common," and so unclean. The antithesis is *hagiazō*, "make holy," by separating from what is unclean.

The Jews interpreted this primarily in material terms. One was "defiled" by eating with hands that had not been washed ceremonially according to "the traditions of the elders." Jesus said that a man is defiled rather by unclean thoughts and wrong desires from within.

● **Hold** (Romans 1:18)—The verb is not *echo*, "hold," but the compound *katecho*, "hold down." A. T. Robertson in his *Word Pictures* (IV, 328), after pointing out that the Greek word for "truth" means "not concealed," says: "Truth . . . is out in the open, but wicked men, so to speak, put it in a box and sit on the lid and 'hold it down in unrighteousness.' Their evil deeds conceal the open truth of God from men." The correct translation here is "suppress the truth" (NASB), or "they are stilling the truth" (NEB). The sinner suppresses the truth by his wickedness.

● **Fellowship** (1 John 1:6)—This is *koinonia*, one of the great words of the New Testament. As might be suspected, it is derived from *koinos*, "common" (see above). More immediately it comes from *koinonos*, which means "partner, companion, partaker, sharer." Thus *koinonia* means a sharing, or having in common.

The word occurs twenty times in the New Testament and is most often translated "fellowship." Four times it is rendered "communion." Once it is "contribution" (Romans 15:26). In every instance it emphasizes the idea of sharing. Essentially it means participation.

Sin separates one from fellowship with God, as John declares in verse 6. But walking in the light brings constant fellowship and cleansing from all sin (v. 7).

The Answer Corner

Conducted by W. T. PURKISER, Editor

In the Answer Corner of November 24, you wrote, "Of the seventeen works of the flesh listed, only five have any connection with the physical life." Which are the five?

They are adultery-fornication (one word in the Greek), uncleanness, lasciviousness, drunkenness, and revellings.

Such sins as idolatry, witchcraft, hatred, variance, emulations, wrath,

strife, or seditions do not have any necessary connection with physical passions or appetites. They are, in the narrower sense, sins of the soul and will of man.

This morning, Thanksgiving Sunday, it was announced to the congregation that the church board had voted to use the Thanksgiving Offering for others to meet all their obligations on both the district and general level. Since it is understood that the Thanksgiving Offering is universally and exclusively for world missions, is not this a betrayal of the personal stewardship of individuals who have prayed and prepared an offering for world evangelism? Is it not also a misappropriation of funds and a violation of the church *Manual*? What action, if any, should laymen and friends of the church take to insure that future missionary offerings are not shared by other projects, even though worthy?

I can think of no valid reason for using the Thanksgiving Offering for anything other than world missions as represented by the General Budget and missionary program of the church.

The only redeeming feature in the situation you describe, if it can be called "redeeming," is that notice was given in advance. Those who did not approve had opportunity, then, to send their Thanksgiving offerings directly to General Treasurer John Stockton, 6401 The

Pasco, Kansas City, Missouri 64131, plainly marked for the purpose.

While I would not use language as strong as "misappropriation of funds" (since the congregation was informed in advance of what was being done with the money), this certainly is tacking something on to the Thanksgiving Offering that is not part of its purpose. I would express the hope that this would not be done again.

Are we to pray, "Lord, forgive us our sins," every time we pray—even at the table?

Such a prayer would seem to be little more than empty rote, if used as constantly as you indicate.

It is probably based on Luke's version of "The Lord's Prayer": "Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us" (Luke 11:3-4).

We get a little light on the meaning of this prayer in the Christian life when we turn to the parallel in Matthew's Gospel: "Give us this day our daily bread. And forgive us our debts, as we forgive our debtors" (Matthew 6:11-12).

"Debts" would include sins in the sense of willful transgressions of God's known law, but it would also apply to shortcomings of which we are not really

conscious and which are not matters of deliberate choice.

Anyone who has sinned or who lives in sin should confess his sins and ask forgiveness. But unless the confession is based upon a real repentance and a determination by the grace of God not to continue, it doesn't amount to much more than just so many words.

Some people use the term "sin" in a very broad and inclusive way. In so doing, they blur the distinction between sin as the Bible describes it in such verses as John 5:14; Romans 6:15; 1 Corinthians 15:34; 1 John 3:8-9—and what would more properly be called faults, shortcomings, infirmities, or failures in areas beyond our control or purpose.

Is it ethical or good business to pay items out of your personal checking account for Caravan, Young People's Society, Nazarene World Missionary Society, etc., and then be reimbursed by these various organizations in cash?

It may be ethical, but it is not good business. There is no question of honesty involved, but such a practice can lead to misunderstandings and is most undesirable.

Money should be handled through a

church or organization account, and receipts given for all cash transferred from one person to another. This may seem cumbersome, but it pays off in the long run.

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